

— “The Eternal Life He planted amongst us.”

VOL. VII.—NO. 7.

SAN FRANCISCO, CAL., FRIDAY, JAN. 14, 1870.

WHOLE NO. 319

The Hebrew

PHILO JACOBY ..... PUBLISHER,  
CONRAD JACOBY ..... Business Manager.

Publication Office, 480 Montgomery street,  
BETWEEN CALIFORNIA AND SACRAMENTO.

The Hebrew is furnished to subscribers in San Francisco, at 50 cents per month, payable to the Carrier.

The Hebrew will be forwarded to any part of the State or Territories, at \$5 per annum; \$3 for six months; \$1.50 for three months.

RATES OF ADVERTISING.—For each square (8 lines or less, nonpareil), one insertion, \$1; for one month, \$2.50.

Resolutions (not to exceed 25 lines), \$5; each additional line 25 cents. Resolutions from the interior must be pre-paid to insure insertion.

All communications and correspondence to be addressed to PHILO JACOBY, PUBLISHER THE HEBREW, SAN FRANCISCO.

FIRM TO THE FAITH,

Firm to the Faith—in the past distant ages. When sin and oppression a shelter could claim, From the cloak of Religion, and history's pages Are soiled with the blood that was shed in her name;

Then rose up in Israel, her men lion-hearted, Exhorting their sons with their last dying breath, That sooner than from their ancient faith parted, Te proclaim themselves Jews, tho' the forest were death.

Oh, army of martyrs! Thro' blood thickly streaming They passed unconquering to meet with their doom. The sun of our faith ne'er more brightly was beaming, They rejoiced in its light tho' it shone on their tomb.

Shall the time of our peace and our honor not find us?

As firm to the faith as thro' fire and sword? Shall we need desolation and death to remind us? That ours the proud name, “the elect of the Lord”?

The past are the days of our toil and our danger. Forget not the time when we trembled and wept; Forget not that Israel dwelt still with the stranger; Let boundaries so low should be lightly o'erstept.

Still firm to the faith—in our past desolation, In days when oppression no longer can smite; Yet still thine the length and the breadth of the nation!

Shall ring our glad watchword of—“firm to the faith.”

Prof. Deutsch's Article in London Quarterly Review.

ISLAM AND JUDAISM.

[CONTINUED.]

Not long after this the two men met in the streets of Mecca. And Waraka said:

“I swear by Him in whose hand Waraka's life is, God has chosen thee to be the prophet of this people. The greatest Namus has come to thee. They will call thee a liar; they will persecute thee, they will banish thee; they will fight against thee. O, that I could live to those days! I would fight for thee.”

And he kissed him on his forehead. The Prophet went home, and the words he had heard were a great comfort to him and diminished his anxiety.

After this Mohammed, in awe and trembling, waited for other visions and revelations. But none came; and the old horrible doubts and suspicions crept over his soul. He went up to Mount Hirra again, this time to commit suicide. But as often as he approached the precipice, lo, he beheld Gabriel at the end of the horizon whithersoever he turned, who said to him:

“I am Gabriel, and thou art Mohammed, the Prophet of God.”

And he stood as entranced, unable to move backward or forward, until anxious Chadjo sent out men to seek him.

We must interrupt the course of the story for a moment aent Gabriel, or the Holy Ghost, from whom the Revelation proceeded. We have on a previous occasion spoken of the strange metamorphoses of Angels and Demons, as they migrated from India to Babylon, and from Babylon to Judea. Their further migration to Mecca did not produce much change, since the process of Semitizing them and making them subservient to Monotheism had been wrought already by the Talmud. Yet this strange identification of Gabriel with the Holy Ghost which we find here is a problem not fully to be solved either by the Talmud, or the Apocrypha, or the New Testament, or the Zend Avesta.

The Holy Ghost, an expression of most common occurrence in the Haggadah, is thus summarily explained by the Talmud—an emphatic answer probably to the popular tendency of taking transcendental terms in a concrete sense. “With ten names,” says the talmud, “is the Holy Ghost named in Scripture. They are—Parable, Allegory, Enigma, Speech, Sentence, Light, Command, Vision, Prophecy.”

In the Angelic Hierarchy of the Talmud it is Michael (Yohamanu), and not Gabriel, who takes first rank. He stands to the right of the Throne, Gabriel to the left; he represents Grace; Gabriel, stern justice; and though they are both intrusted with watching over God's people, it is yet Michael who stands forth to fight for them, who brings them good tidings, and who, as heaven! High Priest, offers up the souls of the righteous upon God's Altar.” Yet he is often accompanied by Gabriel, who is, it is observed, particularly active in the life of Abraham. It is he who saves Abraham from the fiery furnace into which Nimrod had cast him; in the message of Isaac's birth he is one of the three “men,” and his place is to Michael's right hand. In all other respects, he is the exact counterpart of the Persian Orachos, and his principal office is that of revenging and punishing evil, while he acts as a merciful genius to the good and elect. Hence, probably he became in latter Persian mythology, as well as in the Talmud, the Divine Messenger. He is thus replete with all knowledge, and—alone of all angels—is versed in all human tongues.

Islam has made a few transparently “tentacious” changes. Gabriel here stands to the right hand of the Throne, and Michael to the left, i.e. the former becomes the Angel of Mercy, and the latter that of Punishment. Omar, it is said, once went into a Jewish academy, and asked the Jews about Gabriel's office. He, they mockingly answered, is our enemy; he betrays all our secrets to Mohammed, and he and Michael are always at war with each other—an answer which, taken seriously by Omar, so shocked him that he cried out:

“Why are you more unbelieving than the Himyarites!”

But might this strange identification of Gabriel and the Holy Ghost possibly be accounted for by the fact that the mystic office with regard to the birth of Christ, ascribed to the Holy Ghost by the Church, is ascribed in Islam to Gabriel also, who as in the New Testament, announces the message to Mary, and that thus the two have become fully identified in the minds of the traditionists?

We have left Mohammed in the terror-stricken state of a mind conscious of his mission, and vainly trying to struggle against it. The grim lone darkness within, the horrible dreadlest it all be a mockery and self-deception, or “the Devil's prompting,” the inability of uttering, save in a few wild rhapsodic sounds, that message which is silently and agonizingly growing into shape—and Death seems to have become fully identified in the minds of the traditionists?

Tempted as we feel, before we proceed to describe the mental and religious atmosphere around Mohammed when he came to proclaim “the faith of Abraham,” that first bearer of the emphatically Semitic mission, to enlarge upon that great question of the day, the mission of the Semitic races in general, we must confine ourselves to one or two points touching their religious development. A brilliant French savant has of late, in somewhat rash generalization, asserted that Monotheism is a Semitic instinct. On which another, one of the most profound scholars—since, alas! dead—observed that the assertion was perfectly correct, if you exclude all the Semitic races save the Jews; and these, it might be added, at a very late period indeed, notwithstanding all the teachings of Moses and the Prophets, not after a thousand judgments had come upon them, all the horrors of intestine war, misery, captivity, and exile. The Phenicians were idolators, the Assyrians were idolators, the Babylonians were idolators, and the Arabs were idolators. And yet, perhaps, the truth lies as usual, in the middle. If, according to Schelling, who goes much further, a vague Monotheism is the basis of all religions, there certainly does seem to be an abstract idea of absolute power of rule and dominion hidden in the universal Semitic name of the All-Powerful Supreme God, to whom all the other natural Powers, in their personified mythic guises, are subjects, and in whom they, as it were, are absorbed. Baal, El, Elohim, Allah, Elion, do not merely the Light, the bright Heaven, Zeus, Jupiter (subject in his turn to Fate, or that “which had once been spoken”), but Might, Almightiness—absolute, despotic, that created and destroyed, did and undid according to its own tremendous Will alone, and by the side of which nothing else existed; while Jehovah-Jahve seems to point to the other stage and side of absolute Existence, the Being from all times and for all times, the Ens, the First Cause. And what is especially characteristic of the Semites is this, that while, as Jewish and Arabic tradition has it, the sons of Japhet (Indo-Germans) are kings, and those of Ham slaves, the sons of Shem are prophets. A thousand times lulled into sweet dreams of beauty, they are aroused a thousand times by the wild cry of the Prophet in their midst, who points heavenward, “Behold who has created all these!” But what is a Prophet?—In the Hebrew term, Nabi, which Islam adopted, there does not indeed appear to inherit that foretelling faculty, with which from the time of the Septuagint we are wont to connect it. For it is the Septuagint which first translates it by forteller; while others render it by “Inspired,” or simply “Orator.” The manifold equivalents used in the Bible, such as watchman, seer, shepherd, messenger, one and all denote emphatically the office of watching over the events, and of lifting up the voice of warning, of reproving, of encouraging, before all the people at the proper hour. Hence the Haggadah has been called “the prophetess of the Exile,” though no Haggadist was ever considered “inspired.” The Prophet was above all things considered as the popular preacher and teacher, gifted with religious enthusiasm, with an intense love of his people, and with divine power of speech; whence alone the possibility of prophetic schools. And most strikingly says the Midrash of Abraham that he was a Prophet, a Nabi, but not an “Astrolger,” one who calls it not to forecast, but one who lifts men's minds heavenward. In this sense—all transcendentalism apart—Mohammed might well be called a prophet even by Jews and Christians.

Mohammed was epileptic, and vast ingenuity and medical knowledge have been lavished upon this point, as an explanatory of Mohammed's mission and success. We, for our own part, do not think that epilepsy ever made a man appear a prophet to himself, or even to the people of the East; or, for the matter of that, inspired him with the like heart-moving words and glorious pictures. Quite the contrary. It was taken as a sign of demons within—demons, “Devils,” devils, to whom all manner of diseases were ascribed throughout the antique world, in Phenicia, in Greece, in Rome, in Persia, and among the lower classes of Judea after the Babylonian Exile. The Talmud, which denies a concrete Satan, or rather resolves him rationally into “passion,” “reproach,” and “Seduce,” “Accuser,” and “Angel of Death”—speaks of these demons as hobgoblins, or special diseases, and inveigles in terms of contempt against the “exorcisms” in vogue in Judea about the period of the birth of Christianity.

Those “possessed” loved solitary places, chiefly cemeteries; they tore their garments, and were altogether beyond the pale. On the special nature of the possessing demons, the “Shedim” of the Talmud, the “Devils” of the New Testament, the Jin, or Genii, of the Koran, as different from and yet alike to the Demas, and as forming the intermediate beings between men and angels, as in Plato (Sympos.) we may yet have to speak. That they were all “pure, holy, everlasting angels from the beginning,” and only came to be degraded (as were the Devas by “Zoroastrianism”) and the gods of Hellas and Rome by Christianity) into wicked angels in the course of religious reformation or change—is unquestionable, even if the Book of Enoch did not state it expressly. They are “fallen Angels”—fallen through pride, envy, lust. The two angels, Shamchazai (Asai) and Azazel (Uziel) of the Targum, the Midrash, and the Koran (Marut and Harut) are thrown from heaven because of their desiring the daughters of man, even if Sammael himself loses his most high estate, because he seduces Adam and Eve. True, there is a peculiar something supposed to have in epilepsy. The Greeks called it a sacred disease. Bacchantic and chorybantic stages. The Pythia forer was God-inspired stages. The Pythia uttered her oracles under the most distressing

sights. Symptoms of convulsion were even needed as a sign of the divine mania or inspiration. But Mohammed did not utter any of his sayings while the paroxysm lasted. Clearly, distinctly, most consciously, did he dictate to his scribe what had come to him—for he could not write, according to his own account. But it may well be, and it speaks for Mohammed's thorough honesty, that he himself believed, in the very first stages, to have been “inspired” during his fits by Jin. According to Zoroastro-Talmudical notions, which had penetrated into Arabia, there Jin listened “behind the curtain” of heaven and learned the things of the future. These were then who believed to communicate to the soothsayers and diviners. But it was dangerous eaves dropping enough. When the heavenly watchers perceived these curious goblins, they hurried down fire at them; in which men saw falling stars. Mohammed soon, however, rejected this notion of “demoniac” inspiration; while from the Byzantine to Luther, and from Luther to Muir, it was the devil, who prompted the prophet. Muir has indeed instituted several minute comparisons between Satan tempting Christ and Mohammed. Whereat Spenger somewhat irreverently observes, that since there be a Devil, he must needs have something to do.

Tempted as we feel, before we proceed to describe the mental and religious atmosphere around Mohammed when he came to proclaim “the faith of Abraham,” that first bearer of the emphatically Semitic mission, to enlarge upon that great question of the day, the mission of the Semitic races in general, we must confine ourselves to one or two points touching their religious development. A brilliant French savant has of late, in somewhat rash generalization, asserted that Monotheism is a Semitic instinct. On which another, one of the most profound scholars—since, alas! dead—observed that the assertion was perfectly correct, if you exclude all the Semitic races save the Jews; and these, it might be added, at a very late period indeed, notwithstanding all the teachings of Moses and the Prophets, not after a thousand judgments had come upon them, all the horrors of intestine war, misery, captivity, and exile. The Phenicians were idolators, the Assyrians were idolators, the Babylonians were idolators, and the Arabs were idolators. And yet, perhaps, the truth lies as usual, in the middle. If, according to Schelling, who goes much further, a vague Monotheism is the basis of all religions, there certainly does seem to be an abstract idea of absolute power of rule and dominion hidden in the universal Semitic name of the All-Powerful Supreme God, to whom all the other natural Powers, in their personified mythic guises, are subjects, and in whom they, as it were, are absorbed. Baal, El, Elohim, Allah, Elion, do not merely the Light, the bright Heaven, Zeus, Jupiter (subject in his turn to Fate, or that “which had once been spoken”), but Might, Almightiness—absolute, despotic, that created and destroyed, did and undid according to its own tremendous Will alone, and by the side of which nothing else existed; while Jehovah-Jahve seems to point to the other stage and side of absolute Existence, the Being from all times and for all times, the Ens, the First Cause. And what is especially characteristic of the Semites is this, that while, as Jewish and Arabic tradition has it, the sons of Japhet (Indo-Germans) are kings, and those of Ham slaves, the sons of Shem are prophets. A thousand times lulled into sweet dreams of beauty, they are aroused a thousand times by the wild cry of the Prophet in their midst, who points heavenward, “Behold who has created all these!” But what is a Prophet?—In the Hebrew term, Nabi, which Islam adopted, there does not indeed appear to inherit that foretelling faculty, with which from the time of the Septuagint we are wont to connect it. For it is the Septuagint which first translates it by forteller; while others render it by “Inspired,” or simply “Orator.” The manifold equivalents used in the Bible, such as watchman, seer, shepherd, messenger, one and all denote emphatically the office of watching over the events, and of lifting up the voice of warning, of reproving, of encouraging, before all the people at the proper hour. Hence the Haggadah has been called “the prophetess of the Exile,” though no Haggadist was ever considered “inspired.” The Prophet was above all things considered as the popular preacher and teacher, gifted with religious enthusiasm, with an intense love of his people, and with divine power of speech; whence alone the possibility of prophetic schools. And most strikingly says the Midrash of Abraham that he was a Prophet, a Nabi, but not an “Astrolger,” one who calls it not to forecast, but one who lifts men's minds heavenward. In this sense—all transcendentalism apart—Mohammed might well be called a prophet even by Jews and Christians.

We can but guess at the state of Arab belief and worship before Mohammed. For though the Arabs enter the world's stage as long after the first joyous revelation of humanity in Hellenism, as the Assyrians and Babylonians, not to speak of the Phenicians, had entered it before, they have left us but little record of their doings in the period of “Ignorance”—as with proud humility they called the time before Islam. From what bright light is shed by a few forlorn rays, we may conclude this, that they worshipped—to use that vague word—the Hosts of Heaven, and that with this worship there was combined a partial belief in resurrection among some clans. Others, however, seem to have ascribed everything to “Nature,” and to have denied a guiding Creator. We further find traces of an adoration of fetishes; bodily representatives of certain influences to be avoided, feared, and conciliated or to be loved and gratefully acknowledged.

The Sun and the Moon, Jupiter and Venus, Canopus and Sirius and Mercury, had their special mementoes, their temples, their priests, and, be it well understood, the power of protecting those who fled to their altars. Herodotus speaks of the Arabs as worshiping only Dionysos (whom Strabo changes into Jupiter) and Urania, whom they call Orotel (probably Nar-Allah—God's light), and Alilat—a female

form of Allah, the Phoenician Queen of Heaven, Tanith-Astarte. Of a worship of heresies in the form of statues there are vague traces, but so vague and so mythical that they cannot be counted historical material. Trees and stones are further mentioned as objects of primitive Arab worship, and on this point Mai-monides has given, as is his wont, clear and transparent explanations, into which we cannot however enter. Among the latter, the famous black Stone of the Kaaba, that primeval temple ascribed to Abraham, stands foremost, next we know of a White Stone (Al Lat), at Taif, still seen by Hamilton, and one or two more immovable tokens of some great event, such as the Shemites were wont to erect—Jacob among others, at Bethel (the general Phoenician term for these stone erections)—memories which the Pentateuch emphatically protests against: “For I am Jehovah, your God.” Vagner still are the records of the Oracle-Trees, one of which stood near Mecca, while the other, dedicated to Uzza, the mighty Goddess, the Queen of Heaven, seems to have spread all over the land, with its due complement of priests and soothsayers, male and female. That there were the usual accompaniment of Lares and Penates, more or less coarse and bodily, such as have always been necessary for the herd, need not be added. Thus, it is recorded of one tribe that they worshipped a piece of dough, which, compelled by hunger, they cheerfully ate up. Some, we said, did not believe in the resurrection. Some did; and therefore they tied a camel to a man's sepulchre, without providing it with any food. If it ran away, the man was everlasting damned—and be it observed here, that the Jews alone among the Shemites protested against everlasting damnation—if not, its blackened bones would, on the Day of Judgment, form a handy and honorable conveyance to the abode of his bliss. The Phantoms of the Desert, the Fata Morgana, Angels and Demons, and the rest of embodied ideas or ideals, formed other objects of pious consideration, save the Jews; and these, it might be added, at a very late period indeed, notwithstanding all the teachings of Moses and the Prophets, not after a thousand judgments had come upon them, all the horrors of intestine war, misery, captivity, and exile. The Phenicians were idolators, the Assyrians were idolators, the Babylonians were idolators, and the Arabs were idolators. And yet, perhaps, the truth lies as usual, in the middle. If, according to Schelling, who goes much further, a vague Monotheism is the basis of all religions, there certainly does seem to be an abstract idea of absolute power of rule and dominion hidden in the universal Semitic name of the All-Powerful Supreme God, to whom all the other natural Powers, in their personified mythic guises, are subjects, and in whom they, as it were, are absorbed. Baal, El, Elohim, Allah, Elion, do not merely the Light, the bright Heaven, Zeus, Jupiter (subject in his turn to Fate, or that “which had once been spoken”), but Might, Almightiness—absolute, despotic, that created and destroyed, did and undid according to its own tremendous Will alone, and by the side of which nothing else existed; while Jehovah-Jahve seems to point to the other stage and side of absolute Existence, the Being from all times and for all times, the Ens, the First Cause. And what is especially characteristic of the Semites is this, that while, as Jewish and Arabic tradition has it, the sons of Japhet (Indo-Germans) are kings, and those of Ham slaves, the sons of Shem are prophets. A thousand times lulled into sweet dreams of beauty, they are aroused a thousand times by the wild cry of the Prophet in their midst, who points heavenward, “Behold who has created all these!” But what is a Prophet?—In the Hebrew term, Nabi, which Islam adopted, there does not indeed appear to inherit that foretelling faculty, with which from the time of the Septuagint we are wont to connect it. For it is the Septuagint which first translates it by forteller; while others render it by “Inspired,” or simply “Orator.” The manifold equivalents used in the Bible, such as watchman, seer, shepherd, messenger, one and all denote emphatically the office of watching over the events, and of lifting up the voice of warning, of reproving, of encouraging, before all the people at the proper hour. Hence the Haggadah has been called “the prophetess of the Exile,” though no Haggadist was ever considered “inspired.” The Prophet was above all things considered as the popular preacher and teacher, gifted with religious enthusiasm, with an intense love of his people, and with divine power of speech; whence alone the possibility of prophetic schools. And most strikingly says the Midrash of Abraham that he was a Prophet, a Nabi, but not an “Astrolger,” one who calls it not to forecast, but one who lifts men's minds heavenward. In this sense—all transcendentalism apart—Mohammed might well be called a prophet even by Jews and Christians.

So much for heathenism. We have now to consider the two other popular assumed agents in that religious phase to which Mohammed has given its name, and which has changed the face of the world: Christianity and Judaism. [TO BE CONTINUED.]

RELIGIOUS EQUALITY VICTORIOUS IN THE PRUSSIAN PARLIAMENT—INTERESTING DISCUSSION.—To the bill of the government in relation to public instruction, which was the order of the day on the 1st inst., in the Prussian House of Parliament, Dr. Kosch moved that section 7 of the bill be stricken out. It reads as follows:

“Jewish candidates for the office of teacher, who desire to obtain from a scientific committee of examination a testimonial of their ability to fill the post of teacher in a high school, may be admitted for examination under the prescribed conditions. They are to be informed, however, that they cannot acquire a claim for the admission to the year of probation or for an appointment as teacher in one of the higher public institutions of the monarchy that adheres to the Christian confession. Religious instruction is not, with Jewish candidates, one of the objects of examination.”

Dr. Kosch, in advocating his motion, said:

“Among all the cabinet ministers it is alone the ministers for church affairs who insist again on his own position in opposition to the constitution, the federal law, and even to his own expressions. Before I argue my motion, I have to premise it with a few remarks. The long contest about the rights of Jewish candidates seemed to have been decided by the minister himself in 1867, when he declared through his agent that he would never resort any more to the law of 1847 about the Jews. I gloried in that one of the objects of examination.

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# THE HEBREW.

## FOREIGN ITEMS.

**GERMANY—BERLIN.**—The conflict between the orthodox and reformers seems to wax and wane. Since the arrival of Dr. Hildeheimer, the orthodox members of the Berlin Jewish community have been infused with unorthodox zeal and the new rabbi displays an energy which has not before been witnessed at Berlin. His sermons and lectures attract immense crowds, while the principal synagogue is but sparsely visited. However, the reformers are wakening up likewise. They have the advantage of a large majority and by that means the administration of the congregation under their control. The want of an organ is deeply felt and a large sum was placed at the disposal of Drs. Aub and Geiger for the establishment of such a journal, but the plan could not be realized yet for the want of a proper editor. The orthodox have an organ in the *Israelit*, published at Mayence, but the reformers have none, as the *Zeitung des Judenthums* has lost its spirit and efficacy long ago. So the parties resort to secular press. An article was published lately in the *Vossische Zeitung*, wherein Dr. Hildeheimer is charged with having expressed himself in one of his sermons, like this: "We have loved long enough, let us hate now little," and exhorted his followers to take up "the hatchet and enter the war path" against the apostates and the reformers. The next day a reply appeared in the same paper, charging the writer of the first communication with "intentional misrepresentation," as having cited a portion of the sentence and not the conclusion which stated distinctly, that the "faithful" should only defend themselves, but never act aggressively against those who entertain different opinions. The greatest confusion reigns, however, in regard to Jewish butchers. There are only two of them, who submitted to an examination before his Holiness "Bishop Hildeheimer," and an order was issued that all who are particular to have "Kosher" meat, must not buy it of any other, but of those two privileged individuals. The approbation of Drs. Aub and Geiger goes for nothing. The "faithful" even raised a fund to enable these butchers to sell their meat cheaper than the butchers authorized by the congregation. It is evident that this conflict will lead eventually to serious disturbances, and the more the designs of the orthodox leaders are unmasks to introduce a new medieval compulsion, the more numerous becomes the third party, that don't want to know anything of religion at all, and prefer to have nothing to do with either party.

Painful as such a spectacle must be to every true friend of Judaism, it is relieved by the noble and generous act of a Jewish banking house. Messrs. Keichenheim & Co. have donated a quarter of a million thalers for the establishment of a Jewish Orphan Asylum.

**THE AUTONOMY OF JEWISH CONGREGATIONS DISCUSSED BY THE PRUSSIAN PARLIAMENT.**—The congregation of Nakel, Prussia, has a congregational school, of which the Protestant minister is the superintendent. It appears, that the school was formerly under the supervision of the rabbi, who left them about two years since, and the government appointed the Christian pastor as superintendent. In the meanwhile they succeeded in getting another rabbi and applied them for the transfer of the superintendence of their congregational school to him. The pastor, however, refused to relinquish this office and was sustained in this by the provincial authorities. The congregation, therefore, petitioned parliament for relief, and the committee to whom the petition was referred made the following report:

"The House of Representatives may resolve, the petition of the Jewish congregation at Nakel be referred to the government for relief."

Representative Wantrup brought in a minority report as follows:

"The House of Representatives may resolve, to lay the petition of the Jewish congregation at Nakel on the table."

After a lengthy discussion, whether ministers are and ought to be of right superintendents of schools, the majority report was adopted.

In one of the sittings of that department of the Medical Association, which is expressly appointed to find out and advise remedies for the removal of the causes of various maladies and diseases, Dr. Bergsohn, Professor-adjunct at the Berlin University, pointed out that, from a hygienic point of view, the careful examination of meat by Jewish butchers turns decidedly to the great advantage of the sanitary state of the Jews. The orthodox Jews in particular, who never taste of any other meat except that examined and treated in accordance with the law, have never yet been found to suffer from Taenia or Trichinosis infections.—J. R.

**THE OLDEST CITY IN THE WORLD.**—Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbek is in ruins; Palmyra is buried in the desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an island of verdure in the desert; "a presidential capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Strait, in which it was said "he prayed" still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the shuk, the ass, the water-wheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter "because it was given to man to have but one paradise, and for his part, he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was, in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plum, and the delicious apricot of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised up on a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic engraving and sculpture united—called damascening—with which boxes, bursars, swords, are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silks of gold" still murmur and sparkle in the wilderness of the Syrian gardens.

There are 60 liquor stores in Sitka. It is excusable if people drink in so cold a place.

**A WONDERFUL STORY.**—It is said that in the tombs of the Necropolis of ancient Egypt two kinds of mummies have been found. One is complete—that is to say, all organs necessary for life have been separated from them; the other, on the contrary, is quite complete. Having observed this, a Swedish chemist, Dr. Grusselbach, who has the reputation of being both great and learned, Professor at the University of Upsala, has come to the conclusion that the Egyptian mummies are not all, as have been said and believed for some thousands of years, bodies embalmed by any process of preservation whatever, but that they are really the bodies of individuals whose life has been momentarily suspended, with the intention of restoring them at some future time, only the secret of preservation has been lost. Meanwhile, Professor Grusselbach adduces many proofs in support of his idea; among others, his experiments during the last ten years, which he says have always proved successful. He took a snake, and treated it in such a manner as to blemish it as though it had been carved in marble, and it was so brittle that had he allowed it to fall, it would have broken into fragments. In this state he kept it for one or several years, and then restored it to life by sprinkling it with a stimulating fluid, the composition of which is his secret. For fifteen years the snake has been undergoing an existence composed of successive deaths and resurrections, apparently without sustaining any harm. The Professor is reported to have sent a petition to his government, requesting that a criminal who has been condemned to death may be given to him, to be treated in the same manner as the snake, promising to restore him to life in two years. It is understood that the man who undergoes this experiment is to be pardoned. Whether the Swedish Government has accepted or rejected the learned chemist's proposals is not known.

**TALKING.**—Nothing surprises so much as human nature in human beings. Philosophers seem mostly to start from an assumption that the character they are about to consider, has scarcely anything in common with the rest of mankind; and they end by proving, to their great satisfaction, that it has everything in common. If man is justly defined as a talking animal, it is not strange that he should be fond of talking, whether he excels in it or not. And yet it has come to be a standing complaint, that people like to hear the sound of their own voices, as though there were something peculiarly and exclusively gratifying in the sound itself, or as though thinking and talking animals should not logically convey their thoughts by exercising their voices. Logically or not, we find that they do.

Of all arts, the art of talking is that which the greatest number practice and in which the smallest number are proficient. If any branch of the purely ornamental, or of the purely useful arts, are handled with an equal amount of mediocrity, the chances would be decidedly in favor of its being lopped off. But though we hear frequent objections to painting or poetry, unless exercised by a Raphael or a Shakespeare, we never find talk silenced by a similar reference to Macaulay, or Sydney Smith. Perhaps the imputations enjoyed by the art are to be explained by its position between those which are useful and those which are ornamental, as it now bases itself on the first, and now soars into the company of the second. The general run of conversation, it is true, is neither strictly useful nor ornamental, inasmuch as it benefits no human soul to learn your opinions about the weather, and those opinions can be admitted into any class of the beautiful. Yet there is a practical object underlying these commonplaces, and in the sense we may assume that the great proportion of talk is useful.

**MARRIAGE OF A HINDOO WIDOW.**—The marriage of a Hindoo widow of the Brahmin caste has not yet ceased to be a novelty in India. It is, therefore, not surprising that the union of Mr. Pandurang Venayek Karmarker with the widowed Venu Bai should have excited considerable interest in Bombay. Since the sailor related that it was the custom in an island which he visited for the living husband to be burned in a cavern with his dead wife. The burning of a Hindoo wife on her husband's funeral pile was quite as horrible as the Arabian fable. When the Suttee was abolished the widow was doomed to perpetual celibacy. To marry again was not only to forfeit every earthly privilege, but to insure a passport to the regions of eternal woe. Venu Bai was married when nine years old; her husband died nine months afterward; and now at the age of seventeen, she has ventured to break through the iron bonds of caste. All the Hindoo ceremonies were performed on the occasion, and although the family idols were installed in the respective residences of the spouses, not a head among them was wagged in displeasure. That a large number of Brahmins attended at the celebration is a proof that new and better ideas are penetrating into the inner social life of perhaps the most exclusive people in the world.

**HENRY WARD BEECHER** in his Introduction to the "Illustrated Bible Biography," speaks in the following words regarding woman's position among the Jews in the ancient times: The Hebrews of all oriental nations came nearer to the wisest modern nations in their estimate of the place and duties of woman. While in Greece, and in almost all oriental nations, woman was a secluded creature, neither the companion nor equal of man; in Palestine, she was a noble helpmate, moving freely in society, and permitted to learn whatever man learned. If she possessed the gifts requisite, and the occasion required, there were among the Jews neither customs nor prejudices which prevented women from assuming the offices of prophet, teacher, judge or ruler.... In churches made of Hebrew converts, among whom women were bred to greater liberty than among Greeks, no restriction whatever, in any epistle or part of Scripture, is put upon their gifts in public or in private.

**COWS' TAILS FOR CHIGNONS.**—The following incident is related by a Scotch newspaper: A farmer near Kinglassie, in Fifeshire, was much annoyed last week to find that his cows' tails had been shorn of their hair. As he was not conscious of having made an enemy, he was at a loss to conceive who could have disfigured the useful animals in this barbarous manner, until his wife discovered on the dairy-maid's dressing-table a chignon manufactured out of the hair of the cows' tails. Further concealment being useless, the culprit confessed that not only had he furnished herself with this adornment at the expense of the cows, but that she had supplied a select number of friends with materials from the same source, for the purpose of manufacturing head-dresses of a similar nature, in anticipation of a social re-union to take place at the commencement of the new year.

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## THE HEBREW.

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(Aus den „Weltphantasien“ von Dr. Leopold Jacoby.)

II.

Kommt Ihr Schwestern dahier,  
Wunderkäbs,  
Und köstlich könsig'sch.  
Sieht das Buch dort auf der Erden,  
Habt es auf und guet hinein;  
„Ob das sind die Weingeschichte,  
Woson neatisch Beter sprach!“  
Und ganz durdig, sofer Frude,  
Eist sie mit dem Buch davon,  
Zu des Vaters Arbeitszimmer,  
Denn der kommt erst spät nach Haus  
Und sie setzt sich dort auf's Sofa  
Und liest gar gehann im Buche,  
Und nach jedem Verse blidet sie  
Sinnend auf und denkt nach.

Plötzlich fährt ihr durch den Sinn:  
„Wie l aus Wein köpft er Gedichte?  
Aber dann mär' es ja möglich,  
Dass ich auch so bißchen könne!“  
Und der Schulz erfüllt sie ganz,  
Und sie läßt die Augen wandern,  
Sieh! da raget hier der Ede  
Dunkelfarbiger ein Schrank,  
Achterhändig ausgeschmückt,  
Mit Glasbösch, und darin  
Bong hoch oben leben Glaschen  
Und darunter blinten Gläser  
Und der Schlüssel steht davor.

Schau sieht sie sich um, — und jetzt  
Holt sie an den Schrank den Weinbowl  
Und zeigt mutig drauf und stellt sich  
Auf die allerliebsten Spizen  
Und langt herunter von hoch oben  
Eine angebroch'n Flasche  
Bon des Vaters schwerem Wein. —  
Und nun klopft ihr Herzchen darüber,  
Und sie horcht. — Doch Niemand regt sich,  
Und sie stellt Glas und Flasche  
Helm auf und den Tisch.  
Doch zuerst nun legt sie vor sich  
Auf den Tisch als Unterlage  
Viele Bogen Schreibpapier  
Und darauf legt sie einen Blatt,  
Aus dem Album hergenommen,  
Goldgerandert, unschuldsvoll  
Rein und weiß, und endlich lebt  
Mit des Vaters Federmeister  
Schärf sie sorgfam einen Bleistift.  
So zum Dichten vorbereitet,  
Seht sie sich dequent aufs Sofa  
Und schenkt ein ein volles Glas  
Und sie hört ihr Mundchen und  
Macht die Augen zu und — trinkt,  
Trinkt zuerst wie Medizin;  
Doch die schmeckt so wunderbarlich,  
Und allmählich wird sie lecker  
Und sie nippt und nippt und trinkt  
Fast ein ganzes — halbes Glas.

(Von unserem Berliner Correspondenten.)  
Jüdische Denkmäler zu Prag.

(Fortsetzung.)

Von allen übrigen Grabsteinen erwähnen wir noch das Grab des Oberrabbiners Simon Spiro (der Grönne genannt) mit der Jahresinschrift 1680. Er war der Sohn eines 1631 verstorbenen Rabbi Simón und Enkel des berühmten Rabbi Jechiel Spiro (von der Stadt Speyer herkommend, daher der Name). Weiter auswärts zeigt sein Stammbaum eine Vorfahrengeschlechte von 10 Generationen, die alle Rabbinen waren. Von diesem Rabbi besteht die Sage, daß sein Leben, vom Beginn seines Selbstbewußtseins bis zum Grabe, ein unveränderbarer Hinblick auf seinen Sohn, und eine unausgesetzte fromme Thätigkeit war. Sein Scharfsinn, seine Gelehrsamkeit waren ausgezeichnet, wie sein heiliger Lebenswandel. Er war ein Mann, aus welchem tausende von Schülern Gelehrsamkeit schöpften. Sein Sieg über die Gesetze und verführerischen Reize dieser Welt ist von dem Bildhauer auf seinem Grabsteine finstern ausgebracht worden. Das große Heer von Läster und Gefahren, die der Unschuld auf dem Lebendeweg aufzulauern, wird nämlich auf dem Stein durch rettende Ungeheuer aller Art, als Löwen, Tiger, Wölfe dargestellt; auch steht der Schütze nicht, der auf das Herz seine Schreie richtet, und über diese Gefahren, die auf der Unschuld räuberisch eindringen, siegt der fromme Rabbi. Der Bildhauer stellt nämlich den verdienten Rabbi in betender Stellung dar, und durch Erhebung seines Gesichts gibt der Verstärkte, unangehaucht von der Sünde als — blühende Rose zur Erbteile ein. — Die Nachkommen dieses Rabbi genügen wiewohl wie seine Vorfahren zu den angesehensten Familien der Nation, im ganzen Kaiserstaat Österreich. Das Grab seines Sohnes, Rabbi Wolf Spiro, der den Lügenen seines Vaters nahe kam (er starb 1715) befindet sich unweit von dem des Vaters. Rabbi Wolf war Schwiegerson des reichen Kaufmanns, Fra n I aus Wien, der ihn adoptierte; daher diese Familie in der Folgezeit nach dem Namen Spiro, heils Frau annahm; und unter letzterem hat sein Geschlecht bis zum heutigen Tage die hochgeachteten Familien aufzuweisen. Zu ihnen gehört der bekannte Dichter Ludwig August Frankl zu Wien, von dessen poetischer Gabe der „Hebrew“ manche schöne, das Judentum ehrende Blätter seinen Seiten bereit vorgeführt hat.

Die Alt-Neu-Synagoge zu Prag.  
Höher Jerusalems!  
Schwarz bin ich,  
Doch lieblich.  
Wie Salomo im Kraberland!  
Und wie Salomo's Prachtgemund.  
Goh, Ried, 1. 5.

Mit diesem treuen Motto degradiert der Kurfürst des jüdischen Friedhofs zu Prag, David Podesvad, dessen solcher, zu Herzen gehende Darstellung der Alterthümer der Prager Josephstadt, wir mehrfach in diesen Seiten geschildert sind, die außerordentlich jüdische Denkmäler Prags, die Alt-Neu-Synagoge, zu der wir uns jetzt wenden. Unwirkt ist dieses Denkmal sehr wahrscheinlich, es ist das älteste Gebäude in ganz Deutschland, in welchem zu dem einzigen höchsten Wesen gebetet wurde. Die geschriebene Geschichte hat keinen Nachweis über Ursprung und Entstehung geschafft der Börse vermittelst wird.

dieser wunderbaren Synagoge. Wie weit man bis in die fernsten Zeiten die sparsamen historischen Notizen, Sagen und Überlieferungen zurückverfolgen mag, immer begegnet man bereits dem Dasein der Alt-Neu-Synagoge, und zu welcher Zeit sie einmal ursprünglich neu war, sucht man vergessen zu ermitteln. Die von Geschlecht zu Geschlecht fortgehende Tradition, daß ihre Grundfesten aus Steinen des Jerusalemer Schen Tempels bestehen, beweist nur Größe, daß schon die weit ältesten Generationen sie mit Erfurcht nannten, ohne ihren Ursprung angeben zu können. Wenn wenig ist ihre architektonische Proportion, wie ein ausschließendes Oratelier; auch an dieser ist schon manch tief eindringender Forderung unbefriedigt, als von einem unlösbarren Rätsel zurückgelöst. Denn viele wesentliche wie ungewöhnliche Behandlungen des Baues tragen den Charakter ganz verschiedener Zeiten und sind eher geeignet, die Begriffe zu verwirren, als ein historisches Urtheil zu verleihen.

Ihre isolirte Stellung, so wie der aufgeworfenen Pietät ihrer Verehrer verdient diese Synagoge den Sieg über die zahlreichen Brände, Verheerungen und Überschwemmungen dieses Stadthügels. In dämmrigen Trauergemüthe, ohne Sternrat und ohne Schnur, schaut uns das Aufrere dieses ur-alten Bauwerks an und läßt uns nicht ohne Grauen in sein Räume eintreten. Nachdem wir nun diese Stufen hinaufgestiegen sind, gelangen wir durch eine dünne Vorhalle, vermitteilt eines mit alterthümlichen Skulpturen verzierten Einganges, in das von somalen, gotischen Fenstern prächtig erleuchtet, länglich vierzig Schiff mit ganz schwarzen Wänden, bei deren Ansicht man sich unwillkürlich eines gebeinigen, tief durchdringenden Schauers nicht erwehren kann. Und wohl ist es gerechtfertigt dieses Grauen und dieser Schaur. Denn was diese Wände so schwärzt, ist Blut, Menschenblut, vergossen von fanatischen Mörderhorden in wahnhalter Berfolgungswut, vergossen und aufgeschrieben zum Theil aber auch von den Märtyrern selbst, die an dieser heiligen Stätte, ihrem letzten Zufluchtsort, ihren Frauen und Kindern und sich selber den Tod gaben, um nicht lebend in die Hände der blutgierigen Meute zu fallen, die bereits gegen die Thüren des Gotteshauses wobt.

Wer vermag sie zu schilbern die Leiben alle, die uns betreffen, wer sie zu zählen? So beginnt die aus Anlaß des im Jahre 1389 in Prag ausgebrochenen Pöbelauftandes gegen die Juden verfaßte Elegie des Rabbi Abigayil, jenes ergriffenen Klagedel, von welcher wir auf den Friedhof bezügliche Stelle bereits mitgetheilt. „Aber bei allem Elende,“ so heißt es, nur darin weiter, das sich über uns ausgoß, haben wir unseres Gottes Namen nicht vergessen, und wird dennoch Gott in unserer Mitte noch genannte. Gehöht, unterdrückt, zapflosen Drangsalen, namenlosen Jammer preisgegeben, tritt die traurige Vergangenheit in den Hintergrund vor der noch tragurigen Gegenwart. Ein blutiges Ereigniß hat nämlich im fünften Jahrtausend Einhundert neunundzwanzig der Schöpfung (1389 n. Chr.) das heilige Prag heimgesucht. Da trat die Weltordnung aus dem Geiste, die Unschuld fiel als Leute der Bosheit! Denn ach! Die Staatsgewalt war gebrochen, der Glanz des Empires war erbleicht.\* In jenem Wonnemonat, am letzten Tage jenes Festes, das einst Erlösung brachte, floßen nun Blutströme. Da war Mordechai unter Labaf und unser Brost zum Brandstift. — Trotzlos bejammern wir den Tod von Borschtein und Gemeindevertretern, den Fall des frommen Rabbi, seines Brubers und einzigen Sohnes. Kein Weiser, kein Gelehrter erkennt wie er, mit ihm ging Würde und Glanz zu Grabe. Der Starke der sicheren Schändung zu entgehen, gab der greise Lehrer, der hochgeachtete seines Volkes, seiner Familie und sich selbst den Tod. Mein Herz blutet, meine Seele trauert über den Fall aller frommen, gelehrten und tugendreichen Häupter, Sänger, Diener des Gotteslobes und Volksführer.“ — (Schluß folgt.)

\* 1394 wurde König Wenzel von Böhmen von seinen Unterknaben gefangen genommen. Sein schwächer Charakter, sein unfehlbares Vernehmen gegen Diener der Religion lockten die Pietät und begünstigte die sich immer mehr ausübende Schändlichkeit, deren die hussitischen Gräuel zum Kommentare dienen.

Schmiegel, (Prov. Posen.) — Am 4. Dezember wurde König Wenzel von Böhmen, Adolph mit gebundenen Händen aus seinem Neben dem Schloß befindlichen Wohnung abgeführt. Von einem Polizeibeamten aus Posen angefesselte Nachtwächter hatten zur Entdeckung folgenden Verdächtig gemacht. In einer Sack unter Karosse im Keller vergraben war der Leichnam des jüdischen Handelsmannes Baruch Schmiegel, siebzig Jahre alt, gefunden worden. Der ermordete Sohn der Mörder schien seit geräumter Zeit in geschäftlichen Beziehungen gehalten zu haben, wenigstens magte der höhere Geschäftsrat nach Schemm, dem Wohntor des unglücklichen Ofers. Der Mörder war jedoch hier in Schmiegel, um von Adolph Gelb Sparfamkeit verleitete ihn, falt im Gasthof, bei seinem Kunden auf einer Schritte Stock zu übernachten, und der Mörder machte sich diese Gelegenheit zu Nutze.

Berlin.—Für die Interessen des Jubenthums soll eine „Berliner Zeitung“, ein Wochenblatt, erscheinen, als dessen Redakteur der Prebiger einer der alträufigsten Sitten der jüdischen Genossenschaft, Dr. Raffer, genannt wird. Das Blatt berichtet in seinem Prospekt einen vielseitigen Inhalt in 10 Rubriken und scheint allen Glaubensrichtungen in seinen Spalten das Wort gönnen zu wollen. Die erste Nummer sollte am 1. Januar 1870 erscheinen.

— Die „Reserve von 1794“ feierte am 3. Dezember das diamantene Fest ihres Bestehens, erstmals, als dessen Redakteur der Prebiger einer der alträufigsten Sitten der jüdischen Genossenschaft, Dr. Raffer, genannt wird. Das Blatt berichtet in seinem Prospekt einen vielseitigen Inhalt in 10 Rubriken und scheint allen Glaubensrichtungen in seinen Spalten das Wort gönnen zu wollen. Die erste Nummer sollte am 1. Januar 1870 erscheinen.

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## The Hebrew.

FRIDAY, JANUARY 14, (5630) 1870.

115 [5630]

Tuesday, Wednesday, February 1, 2  
Thursday, Friday, March 3, 4

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SACRAMENTO ..... A. S. Hopkins  
STOCKTON ..... R. Davies  
NEW YORK CITY ..... Sigmund Jacoby, Esq.  
Who is empowered to contract for Advertisements.

## THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscriptions.

2. If subscribers wish their papers discontinued, publishers may continue to send them until all charges are paid.

3. If subscribers neglect or refuse to take their papers from the office or place to which they are sent, they are held responsible until they settle their bill and give notice to discontinue them.

4. If subscribers move to other places without informing the publisher and the paper is sent to the former residence, they are liable to pay the postage.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intent to discontinue it.

6. Postmasters would oblige by sending a full statement of the amounts received by them to notify publishers, once in three months, of papers not taken from their office by subscribers.

Under the law of Congress papers are not charged postage in the country in which they are published.

COUNTRY PATRONS WILL OBLIGE BY REMITTING US THEIR SUBSCRIPTIONS NOW DUE; AND THOSE WHO MAY HAPPEN TO COME TO THE CITY, WILL FAVOR US MUCH BY CALLING AT OUR OFFICE, 420 MONTGOMERY STREET, AND SETTLING THEIR ACCOUNTS.

## LOVE THY NEIGHBOR AS THYSELF.

These words, simple as they are, are universally acknowledged to be the expression of the highest principles of an enlightened religion, and to contain the germ from which spring all the duties which man owes to himself and to his fellow-men.

The importance of the lesson which they convey is such that they have not been confined to Judaism alone, but have been borrowed by other religions, and made the basis of new creeds. Nor need we wonder at this; for the value of the precept mainly consists in the universality of its application. It is not addressed to one class of man, to the rich or the poor, to the great or to the lowly, but to all alike—men, women and children—for it is in the power of all alike to fulfil its teachings.

But though every one is agreed upon granting the beauty of this precept, considered in the abstract, many are apt to suppose that such a principle is too general to admit of being applied as a practical rule of life. They think that it would be well fitted for a world of perfect beings, but in a world of sinners, such as that in which we live, it is of no avail. They imagine that no man can look sufficiently after his own interests, if he make the love of his neighbor, instead of the love of self, the guiding principle of his actions.

Be it then our object to point out the falsity of this opinion, to show that the performance of this precept, far from being inconsistent with the attainment of man's happiness, is eminently suited for him and for the circumstances of his lot; that his very nature testifies to its truth; nay, more, that its fulfilment is the condition of his well-being.

To prove this, it is necessary, in the first place, to consider how man is constituted, and in what his happiness consists.

Man is pre-eminently a social being. Society is the school in which he is placed by God, to train his various faculties and to prepare himself for a future life. He enters this school, in which his nature is destined to develop itself, endowed by his Maker with various natural affections and passions, all of which tend to bind him to his fellows—with sympathies, which make his joys and sorrows the joys and sorrows of his neighbors. Love, friendship, gratitude and pity—these are but a few of the precious germs which are intended to fructify in our hearts, and to produce the various virtues of which we are capable. That these affections are all-important in the economy of society, must be manifest to every one. They tend to make us, as it were, members of one family, to unite the scattered units of humanity into a single whole. Without them, the world would be to us all an arid waste; they are the little streams which moisten its surface, and cause to spring forth a luxuriant crop of great and noble deeds.

And now let us observe how beautifully their due culture is ensured by the very laws of our nature. Whenever any of these affections is called into action, we experience an agreeable feeling of gratification, and we live and enjoy in the life and enjoyment of others; while on the other hand, when they are not exercised, and are allowed to lie dormant—when we have no object on which to bestow our pity or our love, our friendship or our gratitude, we experience a painful or uneasy feeling as of a want unsatisfied, as of a blank unfilled. Misery makes us shrink back within our own hearts, and therein we find nothing but the emptiness of a desert. Look at yonder happy father, surrounded by a group of smiling children! What is it that makes his heart so light, his glance so merry, amid the toils and cares that are his daily lot? It is the mutual love which unites the little household, it is the feeling that the affection and care lavished on the helpless children, will bear in fruit in days to come.

See again with what exquisite pleasure is that man filled, who devotes himself to works of charity, if he sees but one happy face beaming with delight at the welcome aid.

Can you compare their lot with that of the selfish voluptuary, who sets his heart upon the enjoyment of sensual pleasures, yet ever finds himself even in their very midst, unsatisfied? Or do you think that miser happy, who lives but to labor in the pursuit of wealth, yet has not the heart to give from his store?

And in what does the difference between the two cases consist? In the one, the social affections are duly cultivated and bring forth the fruits of social happiness; in the other, they are suffered to remain inactive; their latent virtue is not called forth from the secret depths of the soul, and man's destiny is then but little above that of the brute. In short, we have certain natural affections implanted in us, without the culture of which true happiness cannot exist. Their constant and regular exercise is as essential to our moral health, as that of our muscles is necessary to our physical well-being; and moral health, it need hardly be observed, is the sole condition of moral happiness.

Just as also our muscles, if allowed to remain passive, lose their healthy tone and degenerate into lower forms of substance, so our affections, if we do not permit them to exert themselves on suitable objects, languish and wither, till we altogether forget the existence of such principles in ourselves, and deny their possibility in others. Hence that unhappy state of mind, which often leads us to attribute interested motives to the noblest actions, and to rob the most unselfish deed of the merit it deserves.

Of what avail is it then to give ourselves up to selfish pleasures? They will never satisfy the cravings of our nature for something higher and better. The parent, to be truly happy, must have his child to love, the philanthropist is not content except when succoring the unfortunate, the patriot must have his country to serve with joy, when there is an opportunity. In a word, the more intense the affection and the larger the number of objects to which it is extended, so much the greater will be our happiness.

Now consider a moment what is the nature of these affections of which we have been discussing. Are they not all the offspring of love? What is gratitude but the love we bear to those who have helped us in time of need? What is patriotism but the love we bear to our country and its inhabitants? "Pity," says the poet, "is akin to love," and may not the same be said with equal truth of sympathy and friendship?

We therefore see the commandment, "Thou shalt love thy neighbor as thyself," includes really an injunction to exercise all the social affections. And as we have already shown that their due cultivation is an essential condition of true happiness, it follows that the fulfillment of this commandment is as much for our own interests as for those of our fellow-creatures.

Let us not then think that this is an Utopian principle, fitted only for a world of ideal beings free from all sin and frailty, but let us all acknowledge that it is adapted as an unimpeachable rule of every day life for imperfect man. "Love thy neighbor as thyself," should therefore be inscribed indelibly on every man's heart; for it is impossible to have a proper regard for our own happiness, without carrying this principle into practice.—D. O. R. K.

Report of the President of the First Hebrew Benevolent Society.

To the MEMBERS OF THE FIRST HEBREW BENEVOLENT SOCIETY:

Gentlemen—It is again my most pleasurable duty to place before you my Annual Report for the year just passed, and although it has been one of much depression in commercial circles, it has not caused any great increase of demand on the Treasury, yet I find in the past few months the railroad is bringing to our shores many poor families, which no doubt, in the future, will increase the calls on us considerably. Claims for charity are still pressing, and I again urge the necessity of adding new members to our roll; we ought to have at least one thousand members to maintain in the future the position the Society now holds. I have drawn this year for charity and incidental expenses, \$7,645; against receipts from all sources of \$8,272; leaving a small surplus over receipts of \$627. We have received from monthly dues \$3,651, and interest, \$1,300; so you will perceive that without a surplus fund bearing interest, the usefulness of the Society will be considerably curtailed.

There will be brought to your notice a proposition from the I. O. B. B. requesting your co-operation in establishing an Orphan Home. I would commend the same to your immediate and serious attention, for the time is not far distant when an Institution of that kind will become an actual necessity, and as the enterprise will take a considerable time to bring to perfection, it is not in the least too soon to commence the good work.

I regret having to report the loss, by death, of two of our members, viz: Messrs. Laemlein and Kalish.

You will observe by your Treasurer's Report, that the large amount of \$2,892 has been received as the net proceeds of the Ball; this satisfactory result is in a great measure attributable to the energy and industry of your Ball Committee, to whom the greatest praise is due, and I hope the future will prove still more successful, pecuniarily, than the past.

Your Board of Trustees have ably supported me during the past year, and our financial success is due to their good judgment in the management of affairs.

To Dr. D. Cohn, we are deeply indebted for

his kind and gratuitous services in all cases when called upon by the Society, having attended in a prompt manner.

To the S. F. Gas Co., the Society is greatly indebted for their very large donation of gas for the Ball, the past year, amounting to \$132.

To the Mechanics' Institute, for the gratuitous use of the Pavilion, our sincere thanks are due.

You will have, according to your Constitution, to elect officers for the ensuing year, and I hope you will select those who will do their whole duty to the Society, and are willing to devote their time to its duties.

Wishing the Society continued prosperity, with much respect, I remain,

Yours, Faithfully, C. MEYER, President.

## OUR NEW YORK LETTER.

[From the Resident Correspondent of THE HEBREW.]

NEW YORK, January 4, 1870.

EDITOR HEBREW:—Last Wednesday evening the solemn installation of Atlantic Lodge No. 137, I.O.B.B., took place at Masonic Hall, East Thirteenth street. Through the press invitations had been issued to all the brethren of the Order to be present, but they were not present in as full a number as was expected. Nevertheless, the hall was fairly filled, especially with old members of the institution, some even members from the organization of our noble Order. Bro. Dr. Ellsberg, the M. W. Grand Nassau Abb of this District, conducted the ceremonies of the Installation of Lodge and Officers in a highly creditable manner, being well assisted by other members of the Grand Lodge. The whole affair will be remembered by all the brethren present. We wish God-speed to this new link in the great chain of Lodges of I. O. B. B. According to a law of the Grand Lodge, no candidate can be elected who has reached the age of forty-five years. As I mentioned in my last, Atlantic Lodge was formed by the members of the former Atlantic Society, and it was therefore painful to see several members rejected on account of their age who had done a great deal of good to Atlantic Society, but of course the law had to be and was obeyed.

On last Sunday Bro. A. L. Sanger, attorney and counsellor-at-law, lectured before the Maimonides Library Association. His subject chosen was "The Wandering Jew," which he handled in a masterly manner, showing that he was well versed in the history of our race. Mr. Isaac Bielefeld, the President of the **דנברא חברה** Society, was lately surprised with a token of friendship of the individual members of the Society. They had bought a splendid heavy silver goblet, and a Habbalah spice tower, on both of which the name of the donor and donee, and the date of presentation were engraved. The recipient has been President of the above Society over five years, always showing an impartiality and ability in the chair for which he is to be commended. Before he proceeded to close the last meeting a committee of three presented themselves before the chair and surprised the unsuspecting President with the above present. Mr. Bielefeld was so overcome with his feelings that he was barely able to reply.

The Society for aiding and instructing Jewish children, held its Tenth Anniversary last week, at 101 St. Marks Place. This sounds quite Jewish, but dear reader, the above is the name of one of the Protestant Missionary Schools in this city, which is attended by a very few Hebrew children. Rev. Drs. Mingen and Galland delivered orations, explaining the peculiar field of labor of this Society, which the reader will understand to be, the catching of some Jewish souls, teaching them the dogma of the Christian devil, hell, etc., and try to inculcate in their minds a hatred for their Jewish brethren, showing by the history of their woes, miseries, and persecutions inflicted by just such missionaries of the so-called religion of love, viz: Christianity, that the wrath of the Lord was upon them. This is truly philanthropic, but if we take a walk through the Five Points, Baxter, and surroundings, and see Christian children lying around dirty, half clad, misery stamped upon their faces, and see their drunken parents staggering along, and find a record of their crimes in the daily press, then we are always reminded that true charity commences at home, and tries to make moral men and good citizens out of these Five Points' children, and let Jewish children at present alone, for the others need your philanthropy ten times as much, and the Jews will take care themselves that their progeny will be useful members of the human family, as it is proved by the records of jails, prisons, etc., where the Jews have, God be thanked, only very few representatives in proportion.

Recently a new organization has been effected in New York, which deserves to be imitated in other cities. It is called the "Hil-di-Bund," (initials of "hil dir selbst"). It is based upon the following principles: Of old, Life Insurance Companies used to pay their agents twenty-five per cent of the premium. Now the Metropolitan Life Insurance Company has adopted the following plan: People that wish to be insured, form a "bund," pay their fees weekly, which by itself is already a great help, and the bund gets the twenty-five per cent discount. This is forming a fund out of which a benefit, in case of sickness, is paid. But according to statistics, the twenty-five per cent would yield a far greater amount than is necessary to defray the expenses of the sick, and the remainder, with its legitimate increase, in ten or fifteen years, shall be devoted to the buying of a tract of land in this vicinity, and

laying it out into lots according to the number of members of the bund. It will be seen at once that this is all very feasible. And since the principles of the bund do not object to the individual religious opinion of any of its members, its growth cannot be doubted. There are already several bunds in this city, and several are organizing elsewhere. People can insure in the bund, as elsewhere, on any plan they please, the endowment, life, or any other.

Our State Legislature assembled yesterday at Albany, and organized. It is thoroughly Democratic in both branches. Our Governor is Democratic also, and they have therefore altogether fair play. It rests with them, then, to show that they understand the mistake of the party that has ruled for the last fifteen years, and to restore the capacity of this city to take care of its own interests. But should they try, as we understand they will, to abolish the Metropolitan Police Commission, or the paid Fire Department, then their rule will be of short duration, for anarchy would again rule this city as of old, and crime would stalk abroad unpunished. In the interest of law, order, and justice, we hope they will refrain from abolishing such commissions.

Truly yours, VERITAS.

## C. H. LEHMISCH &amp; CO.

Editor HEBREW:—Sehr, her dazu betrifft, Gelb, welches sonst für importierte Waaren ins Ausland geht, hier im Staate zu behalten, bereit das Land und verdient Wohl und Ehre. Herr G. Huet ist einer dieser Freunde. Seit 12 Jahren hat er sich der Befreiung von Färberei, Siegellack, Cements, u. s. w. mit großer Aufopferung hingegangen, bis es jetzt gelungen ist, obenerwähnte Waaren billiger herzustellen, wie folge in gleicher Güte importiert werden können und dadurch das viele Gelb, welches früher für diese Artikel vorgetragen wurde, hier im Lande zu erhalten. Sein Depot, woselbst sich auch ein vollständiges Lager von Kunstmateriellen befindet, ist 408 Commercial Straße, zwischen Sansome und Battery.

PESTER.—The journals of this city publish the project of the new law "in regard to the free exercise of religion and equality for all confessions," whose chief points are: 1. Every body is free to profess his belief and to give expression to it, subject to the laws of the land. Nobody may consequently be prevented from performing a religious act which is not in opposition to any law, or be compelled to perform an act contrary to his religious profession. 2. The exercise of political and civil rights is independent from the religious confessions. 3. Religion cannot hinder anybody from exercising his rights as a citizen, or take away the competency of the civil courts. 4. The professors of a religion can unite themselves for the purpose of forming a religious corporation, or a church having autonomy. 5. Preservation of the superintendence of the state in ecclesiastical matters. 6. All churches are equal among each other and in their relations to the state. 7. Free transition from one church to another. 8. Optional civil marriage, in regard to which a special law is announced. 9. Disposition in regard to the religion of the children: the boys follow the religion of their father, the girls that of their mother. 10. Introduction of a civil register beside the ecclesiastical one. 11. Civil cemeteries beside the confessional ones.

MR. CHARLES M. LEAVY, the Assistant Gauger in the Internal Revenue Department, has recently forwarded his resignation of the position to Washington. We do not know the causes, but the resignation of Mr. Leavy, who has proved himself so faithful an officer, is regretted by all with whom he has come in contact while in office.

THE GRAND MUSICAL FESTIVAL.—Great preparations for the approaching Grand Musical Festival are being made, and many Musical Societies have offered their assistance.

I. O. B. B.—The half yearly session of the Grand Lodge I. O. B. B. will take place on Sunday next, January 16th.

MAGUIRE'S OPERA HOUSE.—On Monday last, "The Black Crook," with Signor Rita Sangalli as principal dancer in the ballet, was presented to a crowded house. The piece was well mounted and acted. Mrs. Reiffahrt, as Fairy Queen, made a splendid appearance, and received great applause for her fine singing. The dancing of Rita Sangalli took the audience by storm. Her very first pas bringing down the house. She was applauded again and again. On Saturday afternoon, a grand "Black Crook" matinee will be given.

Deutsches Theater.

Die am letzten Sonnabend zum Benefit für Frau Mettius-Scheller stattgefunden Vorstellung war sehr gut besucht und ließ auch die Aufführung des Stücks "Emilia Galotti" nichts zu wünschen übrig. Am nächsten Sonntag wird das Benefizische Lustspiel „Junger Otto, oder die Weiberkunst“ zur Aufführung kommen.

CALIFORNIA THEATRE.—The sensation Irish Drama "Arah-Na-Pogue," was presented on Monday last and during the week, to crowded houses. The play was put upon the stage in an excellent manner, and the principal characters were ably sustained by Miss Melville and Messrs. Barrett and Raymond.

WOODWARD'S GARDEN.—Of all the places of recreation in and around San Francisco, Woodward's Garden is the most beautiful as well as the most instructive. We do not know which to praise most, the splendid botanical display, the fine and rare menagerie, the picture gallery, hot house, or the many other attractive features of this oasis in our city. Every Sunday a grand concert is given by an orchestra composed of some of the best musicians in our city.

It is an old, but true saying that in time of prosperity, you should provide for adversity.

Many business men, floating upon the high tide of success, neglect to provide for the time of misfortune, which nobody is sure will not overtake him sooner or later. The very best

manner to guard against it, is to take out a life or endowment policy in a good substantial company; as such we can recommend the Equitable Life Assurance Society, (Messrs. Miller & Garland, 430 Montgomery street, General Agents for the Pacific Coast).

Although the ladies are not sure as to

which Sangalli or Bonfanti, is the best dancer,

of one thing they are quite positive, namely:

that the best and most fashionable cloaks in

this city can only be had at the cloak store of

Messrs. Sullivan & Co., No. 14 Montgomery street.

# THE HEBREW

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the Pacific Coast).

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Bonfanti, is the best dancer.  
quite positive, namely:  
most fashionable cloaks in  
had at the ZEPH CLOTH STORE  
Co., No. 14 Montgomery

NEGLECTED COUGHS AND COLDS.—Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon preys upon the lungs. "Brown's Troches," or Cough Lozenges, afford instant relief.

American Silver Watches, all of the best grades, for sale by the agents; we keep no common grade. J. W. Tucker & Co.

Große Eröffnung.—Wir machen unser Leben ganz besonders auf die feierliche Eröffnung morgen, Sonnabend Abend, des Hotels Kärtner, Ecke Kärtner und Kearny Str., aufmerksam. Der freundliche Birth, Herr Gingg, wird alles aufstellen, um seinen Freunden und allen Denkenden, welche ihm mit einem Besuch bedienen, einen angenehmen und genügsamen Abend zu verschaffen.

—Wir machen unsere Leserinnen ganz besonders darauf aufmerksam, daß sie die besten deutschen Dienstboten seit jeher Zeit bei den Herren O'Brien & Ward, Ecke Clay und Montgomery Straßen, finden. Diese Herren haben eines der ältesten Dienst-Comptoirs dieser Stadt, und können wir dieselben nur aufs Beste empfehlen.

## BORN.

In this city, January 10th, to the wife of A. Bloch, man, a daughter.  
In this city, January 10th, to the wife of L. Jacob, son.  
In Red Bluff, January 6th, to the wife of Jacob Brownstein, a son.

## New Advertisements.

## New Advertisements.

### HUMBOLDT

### SAVINGS & LOAN SOCIETY,

Temporary Office (until the New Bank Building, No. 16 Geary street, will be finished),

NO. 4 KEARNY ST... CORNER MARKET.

**Guarantee Capital, -- \$100,000**

**Directors:**

ADOLPH C. WEBER.....President

E. D. KEYES.....Vice-President

JOSEPH FRANK.....

JOHN WIELAND.....

DAVID PORTER.....

A. GANSI.....Treasures

L. ARNOLD.....Secretary

JULIUS GEORGE.....Attorney and Counsellor

OFFICE Hours—From 9 A. M. to 5 P. M. (On Saturday evening—but only for receiving deposits—from 6 to 8 P. M.)

The above Institution accepts Deposits—from One Dollar upwards—either on Term or Call; issues also Certificates of Deposit, and admits drawing funds by Check.

The net profits of the Society will be distributed among the Depositors semi-annually, and interest allowed on Call (or Commercial) Deposits. **jai4**

FR. H. ROSENBAUM.....M. MANSFIELD.

**FR. H. ROSENBAUM & CO.,**

Importers and Dealers in

### FRENCH PLATE!

CHANCE'S CRYSTAL SHEET,

Cerman Looking Glass Plates,

MIRRORS,

And all kinds of Window Glass, etc., etc. Sole Agents for

NYSSAN'S Patent BACK MIRROR PLATES,

567.....Market street,

jai4.....Opp. Sansome, San Francisco.

### OUTSIDE LANDS.

The Sale of Outside Lands For Delinquent Assessments, will positively commence on TUESDAY, February 1st. The public are respectfully informed there can be no further postponement. A. AUSTIN, Tax Collector. **jai4**

## New Advertisements.

### \$20,000 WORTH OF BOOTS and SHOES

TO BE SOLD WITHIN 60 DAYS.

**THE ABOVE AMOUNT OF STOCK**

must be sold in that time, so I will sell same at the following prices which you know is about one-half of the prices you have hitherto been paying for the same articles. Before purchasing elsewhere, call and examine my stock and prices, and compare yourself that they are cheaper by fifty per cent than you can purchase the same articles in any other house in San Francisco.

**Ladies' Wear.**

Kid-foxed Balmorals.....\$3 00

English Lasting Congress Gaiters.....1 00

Goatskin Balmorals.....1 00

Extra-fine high-cut Balmorals.....2 25

Kid Slippers with heels.....1 00

Kid-fixed Button Gaiters.....3 00

French Kid Slippers, high heels.....2 50

Buckles, with heels.....75

Slippers, 50 cents; with heels.....75

**Males' Wear.**

Kid-foxed Balmorals.....\$1 75

Extra-fine Calf Shoes.....1 75

Goatskin Balmorals.....1 50

Extra-fine Kid-foxed high-cut Balmorals.....2 00

Kid Slippers with heels.....50

Extra high-cut Balmorals.....2 00

**Children's Wear.**

School Shoes.....\$1 00

Kid-foxed Balmorals.....1 50

Fine Calf Balmorals.....1 50

Goatskin Balmorals.....1 50

Extra-fine Kid-foxed Balmorals.....2 00

**Men's Wear.**

Double-sided Kid Boots.....\$2 50

Tap-soled Kid Boots.....3 00

Light Calf Boots.....3 50

Fine Calf Dress Sewed Boots.....5 00

Extra-fine Tap-and-Calf Boots.....5 00

Extra Quality Sewed Boots.....5 00

Custom-made Pegged Boots.....6 00

Custom-made Calf Boots.....6 00

Seamed shoes, only.....2 00

Congress Gaiters.....\$1 75 and 2 00

Fine Double-sided Sewed Congress Gaiters, Box, toes, formerly \$1 only.....3 50

Leather and Cork Slippers.....50 cent

Boys' Copper-tipped Boots.....\$1 to 1 75

Boys' Calf Boots.....1 50

Boys' Screwed Shoes.....1 50

Boys' Pegged Shoes.....1 00

Boys' Boots made to order at the lowest price.

NOLAN'S, 23 THIRD ST.,  
NOLAN'S, 23 THIRD ST.,  
NOLAN'S, 23 THIRD ST.,

MAMMOTH SHOE STORE,  
MAMMOTH SHOE STORE,  
MAMMOTH SHOE STORE,  
NEAR MARKET STREET, **jai4**

**JAS. McCABE,**

MARKET EXCHANGE.

ODD FELLOWS' HALL,

Summer street, Above Montgomery.

**FINE WINES and LIQUORS Wholesale and Retail.** The Choicest Brands of Wines and Liquors always on hand and for sale in quantities to suit Customers.

**BOTTLED LIQUORS** of all kinds, put up expressly for family use, and Passenger Stores.

**L. BREITENSTEIN,**

MANUFACTURER AND DEALER IN

JEWELRY BOXES,

Confectionery Boxes,

Prescription Boxes, Etc., Etc.,

AND ALL KINDS OF

**FANCY ARTICLES, ALSO BOOKBINDING.**

615.....Montgomery street,

Bet. Washington and Merchant, San Francisco.

**Fancy Boxes** of any desired size and pattern manufactured in the most elegant and elegant style at the lowest prices. Fan, Fancy Porte-Monnaies and all other articles in this line neatly repaired. **jai4**

### REMOVAL!

**A. FENKHAUSEN, | C. P. GERICHEN.**

**FENKHAUSEN & GERICHEN,**

IMPORTERS AND WHOLESALE DEAL-

ERS IN

### WINES AND LIQUORS,

HAVE REMOVED TO THEIR NEW STORE,

NO. 231.....CALIFORNIA STREET,

Between Battery and Front.

New Confectionery Store and Bakery,

MISS BOWER.....PROPRIETOR,

514 Third street, bet. Bryan and Brannan,

SAN FRANCISCO.

**Always on hand a large and varied assort-**

**ment of French Candies and Jellies, of the very**

**best quality.**

**Wedding and "Berith" Cakes made to order at short notice.**

**Bread, Cakes and Crackers, always on hand.**

**Please call and examine.**

**Also, on hand, a large assortment of first quality**

**jai4**

**French, Flemish, and Spanish spoken.**

**MASON & HOADLEY'S**

**METHOD FOR THE PIANOFORTE.**

A New Work of great value to Teachers, and for

those who would become masters of the instru-

ment, as well as those who only aim at moderate

proficiency. Containing the ACCENT EXERC



## THE HEBREW.

**CAR**  
**INTERNATIONAL HOTEL**  
 AND  
 DINING ROOM,  
 NO. 162..... Chambers street,  
 BET. WEST BROADWAY AND GREENWICH ST.,  
 NEW YORK.

J. STEINBRINK..... PROPRIETOR,

**NOTE** The arrangements for comfort and health are such as will enable me to offer superior advantages to Travelers, concerning the Room as well as the Board.

**OSCAR FOSS,**  
**PHOTOGRAPHER,**  
 NO. 606..... KEARNY STREET,  
 Corner of Sacramento, SAN FRANCISCO,  
 TAKES.....

Ambrotypes, Melanotypes & Photographs  
 Of all Styles, including  
 SUN PEARLS, CABINET & ENAMELED CARDS.

**NOTE** Photographs finished in India Ink, Water Colors, in Oil at prices so low that you can afford to have Family Portraits for your亲朋.

First-Class Cartes de Visite only One Dollar per Dozen. Especial attention paid to Large Photographs for framing, with prices low and all work guaranteed.

**REMOVAL!**

E. F. BUNNELL,

**DENTIST,**

Has Removed from 611 Clay street, to

No. 319 Kearny street..... Near Bush.

Do not have your Teeth extracted. Dr. BUNNELL pledges himself to save every tooth that aches from exposure of the nerve, and will refund the charge for the operation and extract the tooth free of charge in every case of failure. Teeth filled with gold, artificial bone, and gold lithotome, and varnished.

Plata teeth on vulcanite base, the best material yet discovered; also, if preferred, on gold; either warranted to fit.

**NOTE** N. B.—More than one thousand aching teeth have been saved consecutively, without the loss of one.

**F FARMS FOR SALE,**

Greenbacks Received in Payment.

**BY S. BRANNAN, 490 MONT-**  
**GOMERY STREET, SAN FRANCISCO;**  
**JULIUS WHEELER, Capital Bank, Sacra-**  
**mento; L. E. AYER, U. S. Land Office,**  
**Marysville;**

**EIGHTH FARMS, 100 ACRES EACH, in Yuba County, eight miles from Marysville, on the south side of the Oregon and California Railroad, on the south side of the Yuba River, near the foothills; well wooded, good water, and good grain or vineyard land.**

**TERMS**—One-third cash and the balance in two annual payments. Title, U. S. Patent.

ALSO,

**EIGHT FARMS, 100 ACRES EACH, three miles above the Calistoga Railroad Depot, in Napa County.**

Terms as above.

ALSO,

**TWO FARMS, 100 ACRES EACH, four miles below the Calistoga Railroad Depot, on the line of the same, opposite the flour mill.**

Terms—GREENBACKS, as above.

ALSO,

**THREE FARMS, 100 ACRES EACH, two miles above the St. Helena depot, on the line of the Napa Valley Railroad.** Terms as above, and GREENBACKS.

ALSO,

**SEVERAL SMALL FARMS, from 30 to 50 Acres each, adjoining the town of Calistoga; four hours by rail and steamboat from San Francisco and Sacramento, and five hours from Marysville.**

ALSO,

**TOWN LOTS in Calistoga and Sacramento, with or without improvements, on the same terms—GREEN-**

**BACKS.**

ALSO,

**TO LEASE FOR A LONG TERM, A VINEYARD at Calistoga, Napa County, of 150,000 vines.** The owner is a man of means, and well educated. None but one who thoroughly understands the business, and well recommended, need apply. A man of family preferred.

ALSO,

**TO LEASE, A DAIRY OF 30 COWS, at Calistoga, near the Railroad Depot. None need apply but those who understand the business thoroughly. A family preferred.**

ALSO,

**TO LEASE, AT CALISTOGA, one Saw Mill and Shin-**

**gle and Planing Mill—25-horse power.**

ALSO,

**WANTED, TWENTY DAIRY COWS—good milkers.**

ALSO,

**FOR SALE, five Thoroughbred French RINO BUCKS.**

**DR. L. POPPOVICH**

**THE CELEBRATED OCULIST,**

**Having established himself at**

**No. 5 Stevenson street,**

**NEAR JACKSON,**

**Is prepared to treat all DISEASES OF THE EYE**

**without Surgical Operations.**

The Doctor's Remedies are new to the Western Hemisphere, but well known in Old World, and have been applied with success on the Pacific Coast to prove their efficacy in this climate, and are warrantanted not to injure the eyes in any manner.

Consultation free in all cases. Cataract, Opacity of the Cornea, all manner of Inflammations of the Conjunctiva, Granulations of the Lids, Purulent and Ulcerous Discharges from the Eyes, etc., successfully treated.

Certificates of many remarkable cures may be seen at the Doctor's office. Patients will be treated from ten to fifteen days without charge, in order that they may satisfy themselves as to the Doctor's skill. The afflicted are earnestly invited to call. Office hours from 10 A. M. to 12 M., and 2 to 4 P. M.

**deco15**

ALSO,

**WE ARE PREPARED to execute all kinds of PRINTING in the best style, and at prices to suit the times.**

**deco19**

**Ayer's Hair Vigor,**

For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

**deco3**

**HAIR DRESSING,**

nothing else can be found so desirable.

Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co.,

PRACTICAL AND ANALYTICAL CHEMISTS,

LOWELL, MASS.

PRICE \$1.00.

Sold by all Druggists and Dealers everywhere.

**CRANE & BRIGHAM, Wholesale Agents,**

**San Francisco.**

**deco15**

**WM. LYNCH,**

MANUFACTURE OF THE IMPROVED...

**REFLECTOR**

(PATENT APPLIED FOR.)

For Lighting Cellars, Vaults, Etc., Etc.

**deco15**

**TO THE WORKING CLASS**—We are now prepared to give all classes with constant employment at home, the whole of the time or for short periods, men, women, boys, girls, and children, of either sex, easily

new, light and strong, and of various sizes, from 10 to 50 per evening, and a proportional sum for devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and we will send \$1 to pay for the trouble of writing.

**PLATE GLASS** for Vaults, Ceilings, etc., inserted with my California Cement, which is warranted to be superior to all others in use.

**NO. 45 Minna st., bet. Fifth and Sixth.**

**W. C. ALLEN & CO., August, Maine.**

**deco15**

## CONNECTICUT

**MUTUAL LIFE INSURANCE CO.**

**Assets over ----- \$27,000,000**

**A PURELY MUTUAL COMPANY!**

**Surplus Divided Equitably among**

**its Policy-Holders in Annual**

**Dividends.**

**Ratio of Assets to Liabilities..... 111.98**

**Sum December 31st, 1869..... \$6,456,987**

**THE INTEREST RECEIVED BY THE COMPANY**

**has more than paid its losses by death during the last**

**twelve years.**

**JAMES B. ROBERTS,**  
 General Agent for the Pacific Coast.  
**Office, No. 315 California street, directly**  
 opposite the Bank of California.

**DR. PILKINGTON,**  
 No. 825 Kearny street..... Near Jackson,

**OCULIST AND AURIST.**

**Special attention paid to diseases of the**  
 Eye, Ear, Throat, and Lungs. More than Four  
 Hundred References can be given.

**MAJOR COWPER.**

**J. E. KNOWLES.**

**KNOWLES & COWPER,**

**Dealers in...**

**Photographs! Pictures! Newspapers!**

**MAGAZINES, CUTLERY, Etc., Etc.**

**All the German Newspapers and Magazines**

**constantly on hand, and a general variety of YAN-**

**KIE NOTIONS.**

**No. 639..... Kearny street.**

**NEW PRINTING HOUSE.**

**WATERS, NEWHOFF & CO.,**

**NO. 511..... SACRAMENTO STREET**

**NEAR SANSONE.**

**We are prepared to execute all kinds of**

**PRINTING in the best style, and at prices to suit**

**the times.**

**deco19**

**Ayer's Hair Vigor,**

For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth.

Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

**deco3**

**HAIR DRESSING,**

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Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co.,

PRACTICAL AND ANALYTICAL CHEMISTS,

LOWELL, MASS.

PRICE \$1.00.

Sold by all Druggists and Dealers everywhere.

**CRANE & BRIGHAM, Wholesale Agents,**

**San Francisco.**

**deco15**

**MEYER'S SALOON,**

**No. 311..... Bush street.**

**THE BEST WINES, LIQUORS, & CIGARS**

**IN THIS CITY.**

**Hot Lunch morning and evening.**

**deco19**

**MISS L. HOBERT,**

**Fashionable Dress and Cloak Maker**

**No. 114..... KEARNY STREET**

# THE HEBREW

**DR. T. C. JESSUP**

**HAS RETURNED FROM THE EAST AND**  
is to be found at his Rooms, corner SUTTER  
and MONTGOMERY STREETS, over TUCKER's,  
where he is prepared to attend to all his old pa-  
tients and as many new ones as may favor him with  
call. All work done at this office, if not satis-  
factory, will be made so on personal application.  
Prices reduced 25 per cent. to correspond with  
those in the East. Best Rubber Plates, full upper  
or lower, \$30, warranted to give satisfaction. The  
immense number of Plates of his make now worn  
is a sufficient guarantee of his success in that line.  
Call and see him before having your work done  
elsewhere.

**J. W. TUCKER & CO.,**

OFFER FOR SALE

**Watches, Gold Chains,**

**Diamonds, Emeralds,**

**Rubys, Bracelets,**

**SETS OF EAR-RINGS & PINS,**

OF EVERY DESCRIPTION,

**Buckles! Rings! Pins!**

ETC., ETC., ETC.

**SILVER - WARE!**

OF ALL KINDS,

**MANTEL CLOCKS,**

Gold-Headed Canes,

AND EVERY OTHER ARTICLE TO BE FOUND IN A

FIRST-CLASS JEWELRY-ESTABLISHMENT!

NOS. 101 & 103 Montgomery St.,  
SAN FRANCISCO, Cal.

## New Advertisements.

**MAGUIRE'S OPERA HOUSE.**

T. MAGUIRE..... Sole Proprietor  
SHERIDAN CORBYN..... Manager

EVERY EVENING AND SATURDAY AFTERNOON.

Will be produced the Grand Original, Romantic, Magical,  
and Spectacular Drama, in four acts, entitled,

**The Black Crook,**

Introducing

LA RITA SANGALLI,

And the

**Parisian Ballet Troupe:**

FROM NIBLO'S GARDEN, NEW YORK,

Consisting of the great Premier Danseuses Absolutes from the  
principal European Theatres,

MILLE. BONFANTI, MILLE. DILLON, MILLE. RACHEL FRANCISCO,

MILLE. MARIE FRANCISCO, SENORITA SANGALLI,

MILLE. PAGANI, And a Full Company of Coryphées under the direction of

Mons. VON HAMME, Maître de Ballet from the  
Grand Opera, Milan.

## COPARTNERSHIP NOTICE.

THE UNDERSIGNED HEREBY GIVE NOTICE THAT  
they have formed a copartnership under the firm of

**MITCHELL & BELL,**

Importers and Dealers in

**CARPETS!**

Aut will do business at

No. 606 ----- Clay street,

(The old stand of Mr. Wm. M. Hixon).

GEO. H. MITCHELL,  
AMORY F. BELL.

**MITCHELL & BELL,**

**Carpet Dealers,**

Have perfected arrangements for dealing directly with  
manufacturers and through the constant reception of as-  
signed invoices will always have a stock worthy of being  
seen by purchasers.

We have for sale in WAREHOUSE, ex ships "Cordil-  
era," "Swordfish," and "Candidate," some 72 patterns of

Crossley's Brussels Carpeting.

IN STORE, some 41 patterns of

Crossley's Brussels Carpeting,

Comprising a full and complete assortment in this line.

We offer also a choice lot of

**BODY BRUSSELS CARPETING,**

At once so desirable.

The above, together with a variety of THREE PLYS,  
INGRAINS, HEMPS, and a full supply of VELVET RUGS  
and MATS—all sizes—and SHEEP SKIN MATS—all sizes  
and colors—comprise an assortment worthy of inspection.

MITCHELL & BELL,

Carpet Dealers, 606 Clay street, one door above Mont-  
gomery, (Wm. Hixon's successors)

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**CHAS. W. DAVIS,**

422 :: Montgomery street

East side, between California and Sacramento,

SAN FRANCISCO,

DEALER IN

**Gold and Silver Bars,**

LEGAL TENDER NOTES,

SILVER AND FOREIGN COIN,

GOVERNMENT & STATE SECURITIES.

Complimentar

Benefiz-Börsestellung

für

Frau Francisca Maret-Roland,

Am Sonntag, ..... den 23. Januar 1870.

Zur Ausführung kommt:

Leopoldine,

oder die Todtenbraut!

Historisches Schauspiel in 3 Abtheilungen von Karl von Holtei,

Alles Röhre später. Das Committee.

PETER KERNER,

Cabinet Maker.

Stores Fitted up at the shortest notice. All

kinds of Repairing done.

132 Sutter st., below Kearny.

**SOMETHING NEW.**

—Ladies' Dresses Dyed and Printed, Old

Dresses Made like New, at the Paris

Scouring and Blanket Cleaning

Establishment,

A. WEYER..... Proprietor,

NO. 1719..... POWELL STREET.

Branch Offices—122 Fourth street and 862 Pol-

lone street.

Order Boxes—740 Washington street, corner Sut-

ter and Powell, corner Fifth and Howard, corner

Powell and Bush.

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**METROPOLITAN THEATRE!**

THE EUROPEAN CIRCUS

WILL BE

OPEN EVERY EVENING

AND SATURDAY AFTERNOON

With a Complete Equestrian Company

AND

STUD OF HORSES, PONIES, AND MULES.

THE CHEAPEST PLACE OF AMUSEMENT

IN THE CITY.

THE STRICTEST ORDER, AND THE MOST DE-

LIGHTENT ENTERTAINMENT.

MILLION PRICES.

Gallery..... Twenty-five Cents

Dress Circle and Pit..... Fifty Cents

Doors open at 7 o'clock. Performance commences at 8—terminating at 10.

dec31 MR. JAMES COOKE, Manager.

LEADING

Cloak and Shawl House!

OF

SAN FRANCISCO,

SULLIVAN & CO.

FORMERLY

MEYER JONASSON,

No. 14..... Montgomery St.

NO. 525 MONTGOMERY ST.

Blue Wing Cigar Store,

LEAVY'S

REMOVAL.  
SELLING OFF BELOW COST

The Entire Stock of  
Boots and Shoes!

Must be Sold Within Three Days.

ROSENTHAL BROS.,

427 Bush street... Opposite California Theatre.

**TARRANT'S SELTZER APÉRIENT.**

"Their Name is Legion."—Dyspepsia  
is the parent of more evils than few out of Pandoro's box. Billiousness, sour stomach, headache,  
constipation, nervous debility, nausea, and inde-  
scribable mental misery are among its terrible off-  
spring. Give them all the "coup de grace" with  
TARRANT'S EFFERVESCENT SELTZER APÉRIENT,  
which renovates and regulates the bowels, tones  
and all its concomitants.

Sold by all Druggists.

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THEATRICAL AND MASQUERADE  
Costumes,

To Let, and Made to Order, to

MRS. C. FELL,

AGENT,

No. 315..... Montgomery street,

Bet. California & Pine, opp. Anatomical Museum,

SAN FRANCISCO,

Charges Moderate.

dec31

**C. O'HARA TAAFFE, Insurance Agent!**

NO. 409½ CALIFORNIA STREET,

Opposite Bank of California.

Commercial Union

FIRE ASSURANCE COMP'Y

19 & 20 Cornhill, London.

CAPITAL..... £4,500,000 STERLING,

UNDERWRITERS' AGENCY, NEW YORK.

CASH ASSETS..... \$4,000,000

Underwriters' Agency

Represents the following First-Class Companies of

New York, viz:

GERMANY,

NIAGARA,

HANOVER,

REPUBLIC, MARINE INSURANCE.

Losses paid here in U. S. GOLD COIN imme-  
diately on adjustment, by

G. O'HARA TAAFFE,

GENERAL AGENT,

No. 409½ California street,

Opposite Bank of California,

San Francisco.

dec30

**ST. JAMES, No. 24 Montgomery street,**

IS NOW OPEN, and presided over by JAMES

G. HAYDER and HARVEY PARKER. They respect-  
fully request the citizens to call and see them.

Only the Finest Wines and Liquors to be

had at the Bar.

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FOR THE HOLIDAYS.

BUY ONE OF B. F. MEADE'S

SPLENDID NEW FASHION





B. H. FREEMAN,  
Stair Builder.

SCROLL SAWER AND TURNER,  
At D. A. McDonald & Co's. Saw Mill,  
Corner Market & Beale sts., San Francisco.

**Mahogany, Black Walnut, and Cedar, for sale.**  
Constantly on hand and made to order, Stair Rails, Posts, Balusters, etc.

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**Now Landing Ex Ships "HELL**

" and "City of New York,"

100 PARLOR SETS

In HAIR CLOTH, having been bought under the market price for cash, they will be offered at correspondingly Low Rates.

Parlor Sets for \$70.

Parlor Sets for \$80.

Parlor Sets for \$90.

Parlor Sets for \$110.

Parlor Sets for \$120.

Parlor Sets for \$180.

Parlor Sets for \$150.

Parlor Sets for \$160.

Also, every variety of Parlor Sets in Reps, Terytory and Cetoline. Call and examine.

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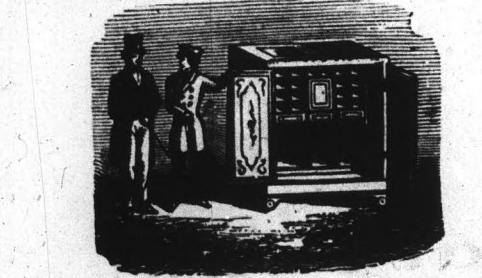
**JOHN KEHOE,**

Metal Roofer, Tin and Sheet Iron Worker, 5 FIRST ST., near Market.

ROOFING DONE AT LOW RATES, AND PROMPTLY. my29

**PIONEER IRON WORKS!**  
225 & 227 Beale Street,  
Between Howard and Polson.  
SAN FRANCISCO.

**IMPROVED STEEL-LINED BANK VAULTS**



IMPROVED STEEL AND CRYSTALLIZED  
Iron-Lined SAFES a Drill cannot penetrate.

**Proprietors of the BUSSEY 6,000,000 Combination BURGLAR-PROOF BANK and SAFE LOCK—Powder Proof. It has no key to lose. It is the best Combination Lock known in the United States. It is the simplest and strongest. It received Special Premiums at the State and Mechanical Fairs. Manufacturers of Iron Doors, Wrought Iron, Birdcages, Bridge and Houseware, Fire Cells, etc. Improved Punches & Shears combined, Drills, etc., for cold iron workers. Safes for Silver, etc. Safes for Silver are constantly on hand.**

KITTRIDGE & LEAVITT.

**L. SHIRPSER,**  
**BOSTON FURRIER,**  
ON MONTGOMERY STREET,  
Opposite Lick House, San Francisco.

Furs Dressed, Cleaned and Manufactured in the best manner, and at short notice.

A large assortment of Fancy Furs constantly on hand, and sold at most reasonable prices.

**FOR THE HOLIDAYS.**

R. FEIGENBAUM, L. SCHWARTZCHILD, J. FEIGENBAUM.  
(Late salesmen with Thurnauer & Zinn.)  
**FEIGENBAUM & CO.,**

(Successors to W. Frank & Co.)

IMPORTERS AND MANUFACTURERS OF

Toys, Fancy Goods,

French & German Fancy Baskets,

CHILDRENS CARRIAGES, HOBBY HORSES

Feather Dusters, Brushes, Twines,

MUSICAL INSTRUMENTS, MUSIC BOXES, Etc., Etc.

406 & 408 Battery St.,

Between Clay and Washington, San Francisco.

**BUILDERS' MARBLE WORKS,**  
No. 128, Fifth street,  
Near Howard, San Francisco.

D. DONOVAN, PROPRIETOR.

A large variety of all kinds of Marble Materials constantly on hand, which will be sold at liberal rates. Plumbing done.

**D. A. & J. MCKINLEY,**  
Wholesale and Retail Dealers in  
**WOOD AND COAL,**  
CHARCOAL and COKE, of every description,  
NOS. 328 & 330...GEARY STREET,  
Bet. Mason and Powell, San Francisco.

CHAS. A. MCALPIN. A. M. GAY.  
**MCALPIN & GREY,**  
(Successors to Thos. McAlpin & Son.)

House, Sign, Ship & Steamboat Painters,  
NO. 116...JACKSON STREET,  
Near Front, San Francisco.

Graining, Marbling, Glazing, Kalequining.  
Walls colored to any shade in Oil or Distemper.  
Ship Cabins painted in imitation of any kind of  
Wood, or Zinc Gloss. Terms moderate.

declo

**GEO. O. WHITNEY & CO.,**  
**PIONEER**  
Furniture and Upholstery  
WAREHOUSES,  
Nos. 319 & 321 Pine street.

**NOW LANDING EX SHIPS "HELL**  
" and "City of New York,"  
100 PARLOR SETS

In HAIR CLOTH, having been bought under the market price for cash, they will be offered at correspondingly Low Rates.

Parlor Sets for \$70.

Parlor Sets for \$80.

Parlor Sets for \$90.

Parlor Sets for \$110.

Parlor Sets for \$120.

Parlor Sets for \$180.

Parlor Sets for \$150.

Parlor Sets for \$160.

Also, every variety of Parlor Sets in Reps, Terytory and Cetoline. Call and examine.

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**F. E. THOMAS.** GEO. W. DRAKE.

**THOMAS & DRAKE,**  
(Formerly THOMAS & TWINING.)

DEALERS IN

**WOOD AND COAL,**

On the Wharf,

COR. WASHINGTON & EAST STREETS,

San Francisco.

**R. B. OWENS,**

DEALER IN...

**Stoves, Tinware, &**

CROCKERY, GLASSWARE, ETC.

No. 108 Fourth St., near Mission,

SAN FRANCISCO.

**All ranges put up to order. Kitchen utensils**

of every description always on hand.

Prices Reasonable.

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**A. H. BECK'S BAND.**

Musie Furnished for Concerts, Theatres,

Balls, Parties, Parades, Excursions,

Serenades, Funerals, Etc.

I BEG TO INFORM MY FRIENDS AND THE

Public generally, that I have left the Musical Protective Union, and that I am now enabled, as formerly, to accept orders for the above named occasions at my own liberal rates.

Headquarters of Beck's Band, northwest corner of Kearny and Sacramento streets (Philadelphia Saloon); Private residence, No. 1411 Stockton street.

[sel10] A. H. BECK.

**FOR HOLIDAY GOODS:**

...GO TO...

**FRANK & CO.,**

IMPORTERS AND DEALERS IN

**STATIONERY!!**

Blank Books,

Playing Cards,

Wrapping, Writing, and Printing Papers, Paper

Bags, Twines, Albums, Etc., Etc.,

No. 416...SACRAMENTO STREET,

Special attention given to Printing and

Manufacturing Blank Books to Order.

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**CALIFORNIA STEAM NAVIGATION COMPANY.**

Office of the Company, Northwest corner of

Front and Jackson streets.

Steamer CAPITAL.....Captain E. A. Poole

" SEMITE.....Captain A. Foster

" ADAMOR.....Captain John Farnsworth

" JULIA.....Captain Wm. Bromley

One of the above steamers leave BROADWAY WHARF

at 4 o'clock P. M. EVERY DAY (Sundays excepted), for

Sacramento and one for Stockton; the Sacramento steamers connecting with light-draft steamers for Marysville, Colusa

Chico, and Red Bluff.

B. M. HARTSHORNE, President.

**HOLMAN & CO.,**

Produce, Fruit, and

GENERAL COMMISSION MERCHANTS,

323 Washington street,

Below Battery, San Francisco.

We have always on hand a full variety of

Fruits and Vegetables, Butter and Eggs. Families

and Hotels supplied at reasonable rates.

Goods delivered free at landings and throughout

the city.

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**COMMERCIAL**

Steam Printing House

FRANCIS, VALENTINE & CO., Proprietors,

NO. 517 CLAY STREET,

SAN FRANCISCO.

H. HOLM. G. A. BASLER.

HOLM & BASLER,

House Sign & Ornamental

PAINTERS AND GLAZIERS.

...DEALERS IN...

PAINTS, OILS, VARNISHES, BRUSHES,

GLASS, Etc., Etc.,

No. 112 Market st., Bet. Fifth and Sixth

SAN FRANCISCO.

G. REITER,

Importer and Dealer in all kinds of

Wines and Liquors,

No. 740...Washington street,

Opposite the Plaza.

Sole Agent for the Pacific Coast of the "Benedictine,"

a relishing first-rate beverage, which was distilled three

centuries ago by the Benedictine Monks of the Abbey Fe-

camy, Seine Inferiore, France. The same is packed in

cases of 6 and 12 large, and 12 and 24 small bottles, each

bottle bearing the stamp of the Abbey.

no12

**WHAT CHEER LAUNDRY,**

French Brandies!

WINES AND LIQUORS,

Nos. 305 & 307 Front st.,

Between Commercial and Sacramento,

SAN FRANCISCO.

J. M. WARD  
O'BRIEN & WARD,  
EMPLOYMENT OFFICE.  
N. E. Cor. Montgomery & Clay sts.

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